The Network of Lies:

The Anti-Cult Terror Machine

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Prologue. Ariadne's Thread

It all began with smoke rising over the Texas plains. On April 19, 1993, flames engulfed the Mount Carmel Center near Waco. The world watched in

real time as 76 people, including 25 children, perished in the inferno. The official version—swiftly adopted by the media and sanctioned by the authorities—was simple and convenient: the dangerous Branch Davidians, led by their allegedly deranged leader David Koresh, had committed mass suicide to avoid arrest. The tragedy was cast as the inevitable conclusion of religious fanaticism. Case closed.

But for me, as a journalist, this story was riddled with too many questions from the very start. There were too many inconsistencies, too much unexplained brutality on the part of federal agents, and a disturbing readiness to believe the worst about people whom their neighbors described as “good, polite, and no trouble at all.”

Why did the FBI abandon negotiations in favor of a 51-day siege nvolving psychological warfare tactics? Why did armored vehicles breach the walls of a building while women and infants were still inside? Why, when the fire broke out, were fire trucks reportedly ordered to stand down and remain on the sidelines?

I wasn't buying the official version. Something about it felt false, staged. The Waco tragedy seemed less like a series of blunders and more like the result of a deliberate campaign—the culmination of someone else’s design. It became the thorn in my side that wouldn't let me rest, forcing me to dig deeper.

My investigation began with the Waco case files, but the threads soon led in unexpected directions. I began studying the persecution of religious and civic groups worldwide that, at first glance, had nothing in common: the ban on Jehovah’s Witnesses in Russia; the persecution of Falun Gong practitioners in China; the demonization of Scientologists in Germany and the attacks on new religious movements in France.

The deeper I delved, the clearer a frightening pattern emerged. The language of the accusations was identical, as if pulled from the same playbook. The methods of media discrediting were repeated with diabolical precision. The key figures—the **“**cult experts,” “former members,” and “concerned relatives”—seemed like actors playing the same roles in different

productions. Different countries, different cultures, different “cults,” but the same script.

The picture began to take shape. This was not a coincidence. Before me emerged the activities of a global, highly coordinated network—the anti-cult movement. A network that has spent decades perfecting a technology of social destruction, turning rumors into “facts,” citizens into enemies, and law enforcement agencies into executioners.

I realized that Waco was not just a tragedy. It was their ultimate demonstration—a public execution designed to teach a lesson while burying the traces of manipulation under the rubble of official lies. It was the thread that, if pulled, could unravel the entire tangle.

This book is the result of my investigation. It is an attempt to navigate the labyrinth of lies, following Ariadne’s thread, which began in the ashes of Waco and led me to the darkest corners of modern history. It is an analysis of a crime being committed against us all, even now, before our eyes.

The central question is simple: Who is organizing these systematic campaigns of hatred against peaceful citizens around the world, and to what end?

My hypothesis—one I intend to demonstrate in the pages of this book—is that these tragedies are not accidental. They are the product of a refined and repeatable technology with deep and terrifying historical roots.

A technology I call anti-cult terror.

Part I. The Mechanism of Modern Crime

Chapter 1. A Label as a Death Sentence

To destroy a person, a group, or even an entire nation, it is not necessary to take up arms immediately. The first step is always the word—a word turned into a stigma. In human history, there is no weapon more effective or cruel than a label. It is an informational poison that, once it infiltrates public consciousness, paralyzes critical thinking and paves the way for genocide. Anti-cultists have perfected this weapon, using a method that can be described as “marking people with yellow stars.”

The most horrific example is, undoubtedly, the fate of the Jews in Nazi Germany. However, it is crucial to understand that the yellow six-pointed star, which they were forced to sew onto their clothing starting in September 1941, was merely the final chord in a long symphony of hatred. Before that star appeared on their clothing, it had already been seared into the minds of millions of Germans. Goebbels’ propaganda machine had spent years turning the neutral word “Jew” into a synonym for “enemy,” “parasite,” and “the source of all evil.”

Nazi newspapers like *Der Stürmer* published caricatures depicting Jews as grotesque and greedy, with hooked noses, comparing them to rats and poisonous mushrooms. Films like the infamous *Jud Süß* portrayed them as financial swindlers and corrupters of Aryan women. Once this image was firmly established, physical marking became a logical continuation. The yellow star did not just single out Jews from the crowd—it officially declared them “socially dead,” making them targets for humiliation, violence, and ultimately extermination.

This process always unfolds in three stages, and its mechanics remain unchanged, whether in the 1930s or today.

Stage One: Creating Intolerance Through Labeling.

An easily remembered, emotionally charged word is either found or created. This label must trigger an instant negative reaction—fear, disgust, or hatred. It is then methodically and constantly repeated in the media and in speeches by self-proclaimed “experts” and politicians until it is embedded in the subconscious. The goal is to ensure that the mere mention of the word causes the audience to abandon rational analysis and react purely emotionally. No evidence is required; the label itself serves as both the accusation and the verdict.

The Nazis did not invent this method; they were merely diligent students of their ideological predecessors. And they, in turn, produced equally diligent pupils. Today, the terms “totalitarian sect” and “destructive cult” serve the same function as the word “Jew” did in the Third Reich.

These concepts, introduced into wide circulation in Russia by Alexander Dvorkin—one of the key figures in the modern anti-cult movement— are ideal labels. They sound pseudo-scientific, appear threatening, and lack a clear legal definition, allowing them to be applied to anyone: from religious groups to commercial firms, from wellness programs to educational clubs.

Stage Two: Dehumanization and Social Isolation

Once the label has taken hold, the next stage begins. The marked group is no longer perceived as human. They are compared to something non-human that must be eradicated for the “protection of society.”

Dvorkin, for instance, compares organizations he dislikes to “cancerous tumors.” The Nazis portrayed Jews as rats. Propaganda in Rwanda before the 1994 genocide referred to the Tutsi people as “cockroaches” that needed to be exterminated.

Dehumanization makes violence acceptable in the eyes of society. If they are not people but a “cancer” or “parasites,” then their destruction is seen not as murder, but as “treatment” or “sanitation.”

Simultaneously, social isolation begins, often codified into law. In Nazi Germany, Jews were barred from working as doctors, lawyers, or teachers. Similarly, on the official website of the Novosibirsk Metropolis of the Russian Orthodox Church, Jehovah's Witnesses are described as an extremist organization banned in Russia, claiming the group “poses a threat to the individual, the family, and the state.”

Furthermore, Alexander Dvorkin noted in an interview: “If a person becomes a ‘Jehovahite,’ he or she is unlikely to become a teacher or a doctor,” directly linking group membership to professional unsuitability.

A striking modern example is the reported practice of German employment services in the 1990s. According to media reports and researchers, job centers allegedly marked the files of companies suspected of ties to Scientology with the letter “S.” This is more than an administrative note; it is the same labeling mechanism.

An official marking a file with this letter subconsciously begins to view these people as “outsiders”—those whose rights can be ignored. The Scientologist becomes the modern equivalent of the stigmatized outsider, and the official becomes a small cog in the machine of discrimination, perhaps not even realizing that he is participating in a rehearsal for persecution on a mass scale.

Stage Three: Persecution, Violence, and Genocide

This is the final stage, where accumulated hatred and dehumanization spills over into state-supported physical violence.

In 1930s Germany, it began with pogroms and the destruction of Jewish property and ended in the gas chambers.

Today we see the same pattern.

In Russia, the peaceful organization of Jehovah’s Witnesses, which has no history of violence, was labeled “extremist” and placed in the same

category as ISIS**.** Since 2017, a wave of arrests, searches, and criminal cases has swept across the country.

Elderly women reading the Bible have found themselves in prison as “terrorists.”

After the Crocus City Hall terrorist attack in March 2024, houses in Orel where Tajiks were believed to live began to appear with graffiti reading: “Tajik are terrorists!”

This is labeling in action.

It is worth noting that the Nazis did not target only Jews. One of the first groups to face persecution was the Jehovah’s Witnesses (then known as “Bible Students.”) They were persecuted for their anti-war stance as early as World War I, and from 1933 they were sent to concentration camps en masse.

There they were marked—not with a yellow star, but with a purple triangle. This badge marked them for particularly brutal treatment by the SS.

Thus, a label is not merely an insult; it is the trigger for genocide. It is a license for lawlessness.

Anyone using the words “sect” or “cult” to brand others today differs little from those who once shouted “Kill the Jews!” and sent people to the gas chambers.

They become propagandists of hatred, whether consciously or not, contributing to the preparation of new mass violence**.**

When an official, journalist, or “expert” utters these words, we must recognize them not as defenders of public safety, but as participants in a mechanism that fuels terror.

Chapter 2. Goebbels-Style Propaganda: Guilt by Association

If a label is a bullet, then propaganda is the rifle that delivers it precisely to its target: the minds of millions. The words “sect” or “cult” might have remained obscure terms for specialists if the anti-cult network had not mastered Goebbels-esque techniques for their dissemination. Chief among these is the method of “guilt by association”—a crude but incredibly effective manipulation that exploits fundamental features of human psychology.

The essence of the method is simple: take the target—any organization, person, or idea slated for destruction—and artificially link it to an image of “absolute evil” already established in the collective consciousness. No evidence or logical connection is required. It is enough to simply place it next to that image in the public imagination.

Anti-cultists have found their ideal bogeymen. These are, primarily, the 1978 Jonestown tragedy, where over 900 members of the Peoples Temple perished, and the 1993 siege in Waco**.** These two events, sensationalized and distorted beyond recognition, have become a universal cudgel used against virtually anyone.

The formula is infallible:

“Organization N is the new Jonestown!”

“Leader X is the second David Koresh!”

That is all it takes.

For the average person who only knows these tragedies from headlines, the association is triggered instantly**.** In their mind, the target is immediately painted in the colors of madness, mass suicide, and imminent danger.

To see this in practice, one need only visit the primary mouthpiece of Russian anti-cultism: the website of the Center for Religious Studies named

after St. Irenaeus of Lyons, headed by Alexander Dvorkin. This resource is a literal conveyor belt for manufacturing guilt by association.

Vladimir Golovin, a popular and respected priest whose sermons deviate from the official line of the Russian Orthodox Church, is immediately linked to Jonestown. His work is labeled “sectarian,” and thus portrayed as potentially leading to mass tragedy.

Mikhail Shchetinin’s educational system, despite recognition from peers, is compared to the events in the Guyanese jungle**.** Creativity and independent thought are reframed as a security threat.

New Acropolis, an international philosophical organization dedicated to cultural heritage and volunteering, likewise receives its share of Jonestown associations on the RACIRS website.

The absurdity peaks when even the global corporation Amway is placed in the same category. Logic is irrelevant here. The goal is the associative chain:

Amway → cult → Jonestown → death.

Why does this primitive trick work so effectively on the masses, government officials, and law-enforcement officers? The answer lies in social psychology. Manipulators exploit our innate cognitive vulnerabilities.

In his book *Influence: The Psychology of Persuasion*, American psychologist Robert Cialdini describes “cognitive shortcuts,” specifically using the term “judgmental heuristics.”

In an information-saturated world, our brains seek fast ways to make decisions in order to conserve mental resources. Instead of deep analysis, we rely on stereotypes and mental shortcuts. One such heuristic is simple:

“If an expert says it, it must be true.”

Anti-cultists, by presenting themselves as “cult experts” or “specialists on destructive cults,” hijack this mechanism. Society and officials, unwilling

to grapple with complex questions of religious freedom, gladly offload responsibility to the “expert,” blindly trusting his labels.

This effect is amplified by our tendency toward conformity, famously demonstrated in Solomon Asch’s experiments in the 1950s. Subjects would often agree with an obviously incorrect group judgment simply to avoid standing apart from the majority.

When every media outlet and every “expert” choruses “This is a dangerous cult!”, it takes immense courage for an individual to go against the prevailing narrative. It is safer to simply nod.

Most chilling, however, is how these manipulations affect those vested with the authority to use force. This is where the Milgram experiment on obedience to authority comes into play.

Stanley Milgram demonstrated that ordinary people can go very far in inflicting pain on another person when they believe they are following the orders of a legitimate authority—such as a “man in a white coat.” Participants believed they were administering real electric shocks, reaching levels that could have been fatal if they had actually been real.

Consider the situation in Waco.

Federal agents were influenced by “cult expert” Rick Ross, who acted as an authority figure—the “man in the white coat.” He told them these people were dangerous fanatics who did not understand negotiation and required a hard-line approach.

Obeying this “expert authority,” agents discarded their professional protocols and moral judgment, acting instead as executioners.

They became victims of manipulation, unaware that they themselves had been weaponized.

This phenomenon resembles what aviation psychology calls “captainitis”—a situation in which subordinates fail to correct a leader’s mistake, sometimes with catastrophic consequences. It helps explain how entire agencies can fall under the influence of pseudo-experts.

In Russia today, this phenomenon exists on an industrial scale.

Alexander Dvorkin—a man with questionable academic credentials—lectures officers of the FSB, the Ministry of Internal Affairs, and the Prosecutor’s Office.

He is the “man in the white coat” who legitimizes state violence.

By listening to him, security forces receive a kind of moral absolution**.** They are no longer persecuting citizens for their faith—they are “combating extremism” and “protecting society.”

Thus, propaganda based on guilt by association is not merely lying.

It is a sophisticated psychological operation that:

- aabricates an enemy out of any undesirable group.
- ыhort-circuits critical thinking in the public mind.
- ыubverts law-enforcement institutions, turning protectors into violators.

This technology allows the anti-cult network to wage a proxy war, remaining in the shadows while reaping the fruits of manufactured chaos.

Chapter 3. "The Roman Formula": Three Steps to Genocide

Labeling and propaganda are tactical tools, but they are part of a larger, universal strategy that Italian sociologist Massimo Introvigne has called the “Roman Formula.” This name is no accident. It was in Ancient Rome that the method for the systematic destruction of an undesirable group was first developed and refined to terrifying efficiency. Later, it was applied with German bureaucratic precision by the Nazis. Today, similar mechanisms are visible in various forms around the world.

The “Roman Formula” is a three-step process leading from intolerance to genocide. It enables the manipulation of state institutions, the legitimization of violence in the eyes of society, and ultimately the physical elimination of the “enemy,” all while maintaining the appearance of legality and even moral justification. By studying this formula, we can see that the Holocaust, the persecution of Christians in Rome, and modern persecutions of so-called “sects” are not unique historical phenomena but different manifestations of the same deadly mechanism.

Step one: INTOLERANCE— Creating the Image of the Enemy

It begins with an information campaign designed to instill fear and hatred toward a particular group. Opponents are portrayed not simply as dissenters but as a direct threat to public order, morality, public health, and the very existence of the state.

Historical example: Early Christians in Rome.

Authorities and writers aligned with them spread rumors that Christians were godless people who hated humankind. They were accused of ritual cannibalism (the alleged “eating of flesh and blood” during communion), incest (because believers addressed each other as “brother” and “sister”), and conspiracies against the emperor. They became ideal scapegoats, blamed for every misfortune of the Empire—from fires to epidemics.

Historical example: Jews in Nazi Germany.

As previously mentioned, Goebbels’ propaganda created the image of the Jew as the enemy of the Aryan race. The film *Jud Süß* (1940) became one of the most powerful propaganda tools at this stage. It was mandatory viewing for members of the SS and the police. After watching it, as Himmler reportedly noted, SS officers “stopped seeing Jews as human beings.” Intolerance had been firmly established.

Step Two: DISCRIMINATION — Isolation and Loss of Rights

Once the image of the enemy has been created and society is prepared to accept it, the stage of legal and social isolation begins. The group is officially separated from the rest of the population and deprived of basic civil rights. This is justified as a measure to “protect society” from the alleged threat.

Historical example: The Nuremberg Laws of 1935.

These laws deprived Jews of German citizenship, turning them into subjects without full political rights, and prohibited marriages or intimate relations with “Aryans.” The exclusion of Jews from public service and numerous professions was reinforced by earlier and later Nazi legislation beginning in 1933, all based on racial criteria. Historians note that a significant portion of German society accepted or supported these measures, and large-scale public protest was almost nonexistent. Discrimination quickly became the “new normal.”

Modern example: The labeling of Scientologists in Germany.

As noted earlier, the practice of marking files of companies associated with Scientologists with the letter “S” functioned as a miniature analogue of the Nuremberg laws. It represents institutionalized discrimination.

Modern example: The persecution of Falun Gong in China.

After China banned the peaceful meditation practice Falun Gong in 1999, it was officially labeled “xiejiao,” a term often translated as “heretical teaching.” This was followed by large-scale discrimination: people were fired from their jobs, expelled from universities, and subjected to detention and administrative punishment solely because of their beliefs.

Step Three: **PERSECUTION — Violence and Physical Destruction**

This is the final stage, for which both society and the state apparatus are already fully prepared. The dehumanized and disenfranchised group becomes the target of open violence, which is now perceived as legitimate and even necessary.

Historical example: Roman persecutions.

Christians were thrown to wild beasts in the arenas of the Colosseum, crucified, and burned alive. These acts were not merely executions—they were public spectacles meant to demonstrate the triumph of “order” over those deemed enemies of the state.

Historical example: The Holocaust.

The process began with pogroms such as Kristallnacht in 1938, when synagogues and Jewish shops were destroyed throughout Germany. This was followed by the physical marking of Jews with yellow stars and, ultimately, the “Final Solution to the Jewish Question”—the systematic murder of six million people in extermination camps such as Auschwitz, Treblinka, and Dachau.

Modern example: he persecution of Falun Gong in China.

Following the stages of intolerance and discrimination, mass arrests began. Hundreds of thousands of Falun Gong practitioners were sent to labor camps without trial. Later, disturbing reports emerged about forced organ harvesting, with allegations that organs were removed from living prisoners for sale in China’s transplant industry.

In 2013, the European Parliament and in 2016, the U.S. Congress adopted resolutions condemning these practices. Yet the persecution continues.

In less than two decades, Chinese authorities—using mechanisms consistent with the “Roman Formula”—have constructed a system combining extensive censorship (the “Great Firewall of China”) and a social credit system in which dissenters may face severe penalties and exclusion.

The “Roman Formula” is not a relic of the past. It is a functioning mechanism of destruction. It allows any tyranny or criminal regime to disguise genocide as an act of state necessity.

And every time we hear another group of people labeled “sectarians,” “enemies of the people,” or “a threat to national security,” we should

understand: these are not merely words. They signal the first stage of the “Roman Formula.” If it is not stopped, the second and third stages will inevitably follow.

The road to Auschwitz always begins with intolerance.

Part II. The Key Witness: Manufacturing the “Victim”

We have analyzed the technology of hatred itself. But any technology, even the most sophisticated, is powerless without someone to activate it. Every mechanism needs an operator. In the information war waged by anti-cult networks, this operator—the key element without which the entire structure of lies collapses—is the figure of the “victim.”

To make society and the authorities believe in the danger of a fabricated “cult,” they need a living person to step forward and say: **“**I was there. I saw everything. I suffered.” To justify persecution, violence, and even murder, they need someone whose suffering—real or imagined—provides the moral justification for such actions. This person becomes the key witness for the prosecution**.** Such individuals are often referred to as apostates or defectors.

The creation and exploitation of such “victims” is not a by-product of anti-cult activity. It has become a full-scale industry—an assembly line producing the primary weapon in their arsenal.

Chapter 4. Voices of the Aggrieved: Who Are the Apostates?

In any organization—whether a political party, a sports club, or a religious community—there is always a natural turnover of members. People come and go; this is a normal process.

Research by sociologists of religion shows that the vast majority of those who leave a particular group do so peacefully. They simply lose interest, develop new interests, or change their beliefs. They leave with neutral or even warm memories of their past involvement and move on with their lives. According to studies, such individuals make up around 90 percent of former members.

But there is another, very small category—about 10 percent of those who leave, representing no more than about 1 percent of the movement's total membership. These are the individuals who do not simply leave; they leave by slamming the door behind them.

They become bitter and irreconcilable opponents of their former group. These are the apostates**.** And it is their stories—filled with anger, resentment, and often outright fabrications—that become the raw material of anti-cult propaganda.

"To accept the testimony of apostates as the 'truth' about a new religious movement is like trying to judge the character of a divorced person based solely on the testimony of an angry former spouse."

— Massimo Introvigne

This apt analogy by Professor Introvigne strikes at the very heart of the problem. An apostate's testimony is almost never objective. It is always a narrative filtered through the powerful lens of personal resentment, disappointment, and—most importantly—the need for self-justification.

British sociologist Bryan Wilson, a pioneer in the study of this phenomenon, emphasized that apostates typically feel a strong need to

justify themselves. They reconstruct their past in order to validate their departure and shift blame onto their former associates.

They must explain—to themselves and to others—why they spent years, sometimes decades, of their lives on something they now consider a mistake. Admitting one’s own misjudgment or naivety is psychologically extremely difficult. It is far easier to rewrite the past and transfer responsibility elsewhere.

This triggers the mechanism of reconstructing the past. A person begins to remember their time in the group not as it actually was, but as it must appear in order to justify their current position.

Positive moments are erased or distorted, while negative ones are exaggerated. People they once called their closest friends are transformed into villains and manipulators. The leader they once admired becomes the devil incarnate.

The apostate themselves—once an active participant—recasts their own role. They become a passive, powerless “victim” who was “lured,” “deceived,” “brainwashed,” and “stripped of free will.”

This process of self-justification is strongly reinforced by anti-cult organizations. When a person experiencing a crisis after leaving a group encounters such organizations, their personal grievances and vague suspicions are transformed into a coherent ideological narrative.

They are given a ready-made vocabulary: “cult,” “brainwashing,” “psychological abuse,” “totalitarian control.”

Their story is edited—emphasizing certain details and removing inconvenient ones. They are coached on how to recount their “harrowing experience” in ways that produce the strongest emotional response from the public and law enforcement.

In essence, anti-cult activists do not merely find apostates—they manufacture and radicalize them.

They take a person experiencing a personal crisis and transform them into a professional “witness for the prosecution.”

This symbiosis benefits both sides.

The apostate receives public validation, the status of a “whistleblower” **or** “exposer,” and sometimes financial rewards through books, lectures, and interviews.

The anti-cult network gains its most valuable asset: a living “proof” of the supposed danger posed by the targeted group.

It is the voices of these few aggrieved individuals that dominate the media narrative. Their stories are amplified by the media because drama and scandal sell better than mundane truth**.**

Criminal cases are often built on their testimony, because it is easier for investigators to believe the emotional story of a “victim” than to understand the complexities of an unfamiliar worldview.

Meanwhile, the voices of the other 99 percent—those whose experiences were positive or neutral—remain unheard. They are ignored because they do not fit the predetermined narrative.

Understanding the psychology of the apostate is the key to understanding the entire mechanism of anti-cult persecution.

It is the first step toward distinguishing genuine suffering from staged performance, and truth from narratives shaped by resentment and the desire for revenge.

Chapter 5. The Fabrication Factory: How "Victims" Are Manufactured

If anti-cultists relied only on the few who voluntarily become fierce opponents of their former group, their arsenal would be rather limited. However, demand creates supply. When a "victim" is urgently needed to destroy an organization and none can be found, fabrication techniques **a**re set in motion. It is a cynical and cruel process in which human lives are ground down in service of anti-cult agendas. My investigation has revealed several key methods used to manufacture fake victims.

Method One: The Anonymous Witness.

This is the simplest and most common technique. Anti-cult websites and the tabloid press publish heart-wrenching stories by "former followers" who always remain anonymous. "Maria K.," "a former member of cult N," or "a source who wished to remain anonymous"—behind such phrases there may be anyone at all**:** a real renegade being paid for testimony, an employee of the anti-cult organization itself, or even a completely fictional character.

It is impossible to verify the credibility of such stories. They contain no names, dates, or specific facts that could be challenged in court. Instead, they rely on raw emotion, alarmist language ("slavery," "abuse," "brainwashing"), and accusations designed to provoke the reader and construct the desired image of the enemy.

It is informational fast food — cheap, quick, and toxic.

Method Two: The Criminal as Victim.

Sometimes it is highly advantageous for an actual criminal to adopt the role of the "victim." A person who has committed financial fraud, violence, or other crimes within a group may, after leaving it, claim that they did not act of their own free will. They may say they were "under hypnosis," "coerced," or were themselves victims of "guru manipulation."

This strategy not only allows them to evade criminal responsibility but also enables them to appear in the public eye as a martyr deserving sympathy rather than a prison sentence. Anti-cult activists eagerly seize upon such stories, since they provide seemingly “ironclad” evidence of the organization’s criminal nature—when in reality they simply help a criminal evade justice.

Method Three: Manufacturing Victims Through Blackmail and Pressure

This is the most cruel and cynical method. Here, the “victims” are individuals who did not consider themselves victims before the intervention of anti-cult activists and law-enforcement authorities.

A textbook example that I managed to uncover was the case of a group in Lisieux, France, in the 2000s.

Acting on a tip-off from anti-cult organizations—translated by them into the alarming language of public danger—the prosecutor’s office began pursuing the group.

To build their case, they needed the “ideal victim”—someone who would confirm the narrative of “mind control” and abuse.

They chose one of the members—let us call her “Coralie” (a pseudonym used in the press)—and began pressuring her into the role**.**

She was placed in pre-trial detention, where she spent six months. During this time, she was subjected to pressure not only from investigators but also from psychiatric experts, whom the anti-cult milieu traditionally presents as “specialists in brainwashing.”

They made it clear: either she “recognized” herself as a victim of abuse by the “guru” and provided the required testimony, or she would be charged as an accomplice and face 15–20 years in prison**.**

Her children became the primary lever of pressure: she was cut off from them and told she would see them again only if she accepted the role of the “victim.”

Under such immense pressure, the woman broke. She reinterpreted her past as a chain of suffering and “brainwashing.” She became the perfect victim.

The charges against her were dropped, and she became the star of the anti-cult media circus, recounting the “horrors” she had endured in lectures and interviews.

The system obtained exactly what it needed: a conviction of the group’s leader and public confirmation of its own righteousness. The price was a shattered human life and children used as instruments of blackmail.

Historical Roots of the Technology

The origins of this technology stretch back centuries. In the **n**ineteenth century, the United States was swept by anti-Catholic riots and hysteria fueled by the sensational “revelations” of two false apostates.

In 1835, Rebecca Reed published *Six Months in a Convent*, in which she described the torture she allegedly endured in an Ursuline convent. It later emerged that much of her book had been exaggerated or fabricated. Crucially, Reed was not a nun; she spent about six months there as a student and postulant**.**

Her success inspired Maria Monk, who in 1836 published the bestseller *Awful Disclosures of Maria Monk*. She claimed that priests systematically raped nuns at a Montreal convent and that the resulting children were killed and their remains concealed.

The book became powerful fuel for anti-Catholic propaganda and nativist hysteria.

Only later did investigations reveal that Maria Monk had never been a nun and that her story was a complete hoax written with the help of sponsors.

The methods have not changed. Whether in the nineteenth or the twenty-first century, the fabrication factory operates according to the same blueprint. Only the scenery and the names of the “enemies” change.

But the goal remains the same: to create a convincing image of a victim in order to justify even the most monstrous aggression.

As long as society is willing to believe emotional narratives without demanding facts, this conveyor belt will continue to operate without interruption.

That is precisely how the ground was prepared for the most tragic event in modern American history—Waco.

Part III. Case No. 1: The Waco Holocaust

Everything I wrote about in the first two parts of this book—labeling, propaganda by association, the “Roman Formula,” and the manufacture of “victims”—may seem to some readers like theoretical constructs or mere abstract sociology. But in 1993, in the small Texas city of Waco, this entire theory materialized with terrifying precision.

The tragedy of the Branch Davidian community is not just a story of law-enforcement mistakes. It is a kind of anatomical case study, allowing us to trace step by step how a coordinated campaign of lies launched by an anti-cult network can lead to the mass killing of innocent people at the hands of the state.

Waco is the case in which all the aforementioned methods were applied simultaneously and carried through to their logical—and deadly—conclusion. For anti-cult activists, it was a triumph, their “final solution” to the problem of a single group. For America, it became an open wound, a symbol of how

easily a country proud of its freedom can turn into something monstrous—burning its own citizens, including children, before a national television audience.

For me, investigating the Waco case was a point of no return. It was here that I realized I was not dealing with isolated fanatics, but with a coordinated machinery of destruction—a system capable of influencing federal agents, shaping the narrative, and persuading an entire nation to believe a monstrous lie.

Chapter 6. The Information Barrage

Until the late 1980s, the Branch Davidians were just one of many small religious groups scattered across America's Bible Belt. They lived in relative isolation at the Mount Carmel Center near Waco, studied the Bible, waited for the apocalypse, and largely kept to themselves.

Their leader, a charismatic preacher named Vernon Howell (who later took the name David Koresh), taught a complex interpretation of the Book of Revelation. Neighbors described them as polite, hardworking people.

They were legally involved in the firearms business—a common activity in Texas—selling weapons at gun shows and paying their taxes.

Nothing suggested the catastrophe that was about to unfold.

Then they found themselves in the crosshairs of an anti-cult network.

The machinery of destruction was set in motion by several key figures.

The first was Rick Ross, a "deprogrammer" who made a name for himself through the kidnapping and forcible "deprogramming" of members of new religious movements. Ross was a classic figure of the anti-cult industry, for whom the "fight against cults" was, above all, a business.

The second was Marc Breault—the key witness and the perfect apostate. He left the community after a personal conflict with Koresh and became openly hostile toward him. Congressional records explicitly note Breault's strong personal animosity toward Koresh.

Breault, who was legally blind, became the primary source of sensational allegations. He claimed Koresh believed himself to be Christ, practiced polygamy, abused children, and was stockpiling weapons for an impending war with the government.

The third force was the Cult Awareness Network (CAN), at the time one of the largest anti-cult organizations in the United States, with which Ross worked closely.

CAN possessed an extensive network and direct access to the media, allowing it to amplify any scandal to national proportions almost instantly.

Beginning in late 1992, this trio launched a sustained media bombardment**.**

Ross and Breault served as the primary sources for a series of articles titled *"The Sinful Messiah,"* published in the *Waco Tribune-Herald.*

The series began on February 27, 1993—on the eve of the ATF raid.

Published just before the siege began, the series became a textbook example of how the media constructs the image of a dangerous cult.

In these articles, Koresh was portrayed as a dangerous fanatic, a sexual deviant, and a tyrant who held his followers in virtual slavery.

The articles were filled with unsubstantiated allegations, distortions, and outright falsehoods, yet they achieved their goal.

In the public imagination, the Branch Davidians—once seen as eccentric but peaceful believers—were transformed into " an apocalyptic cult armed to the teeth."

While the ATF investigation had begun in 1992, the publication of *The Sinful Messiah* accelerated the operation and influenced the decision to pursue a “dynamic entry” strategy.

The key allegations forming the basis of the search warrant relied heavily on defector testimony and expert assessments that were later criticized for their quality and transparency.

Illegal Weapons Modification. The ATF claimed the Davidians were illegally converting semi-automatic rifles into fully automatic machine guns—a serious federal offense.

Later investigations raised serious questions about how the ATF gathered and verified this evidence.

Reports indicate that prior to the raid Koresh, through a firearms dealer acting as an intermediary, offered to allow authorities to inspect the weapons, but the ATF declined.

The reasons for that decision remain disputed**.**

According to published reports, Child Protective Services (CPS) inspected the property on February 27, 1992, but found no substantiating evidence of abuse. The case was closed for lack of evidence**.**

But by then the facts no longer mattered**.**

The information campaign had already done its work**.**

In the minds of ATF and FBI officials, the image of a **“**dangerous cult” had already taken root.

They ignored the findings of social services. They ignored Koresh’s offer of a peaceful inspection.

They chose to believe screaming newspaper headlines and the testimony of a vengeful apostate rather than the available evidence.

By February 1993, the stage was fully set for tragedy.

Authorities, fueled by misinformation, prepared for a large-scale assault, convinced they were dealing with terrorists.

What they did not realize was that they themselves had become puppets in someone else’s game— a game played by those who remained in the shadows, waiting for blood to be shed.

Chapter 7. 51 Days in the Fire: Siege and Law Enforcement Manipulation

February 28, 1993. Early morning. About seventy to eighty ATF agents, clad in tactical gear and armed to the teeth, arrived at the Mount Carmel Center in cattle trailers. They were preparing for a surprise assault, triggered by the radio signal "Showtime" (officially designated as Operation Trojan Horse). But the element of surprise was lost. A KWTX cameraman, who had been tipped off about the impending raid, got lost and spoke to a contract mail carrier in a postal service vehicle, who turned out to be David Koresh's brother-in-law, David Jones. Inside, the group already understood that a raid was imminent.

What happened next remains a matter of fierce debate. The ATF claims that the Branch Davidians opened fire first. The surviving Davidians swear that the agents initiated the shooting. Either way, a fierce firefight ensued, leaving four ATF agents and six members of the community dead. The first assault failed. "Showtime" turned into a bloody debacle and a humiliation for the federal agency.

From that moment on, leadership of the operation passed to the FBI. A 51-day siege began, serving as a stark demonstration of how anti-cult "experts" could effectively dictate the tactics of one of the most powerful law-enforcement agencies in the world.

The FBI's chief on-site consultants were the Bureau's in-house Behavioral Science Unit and invited specialists, including Rick Ross—a man with no relevant academic background and a criminal record for grand larceny, but who had established himself as a leading "cult specialist."

Referring to CAN and deprogrammers as "experts" on the harmful effects of "non-traditional religions" means giving the floor not to neutral observers, but to an interested party. Lowell D. Streiker (Ph.D., consultant on new religions and critic of coercive "deprogramming") called this campaign "spiritual McCarthyism" and referred to the "anti-cult network" as a "cult of persecution." In one of his statements, he also claimed that, in his estimation, a significant portion of the violent "deprogramming" incidents reported to him had been organized through CAN headquarters or its branches.

At the same time, the voices of real experts—religious scholars and psychologists who tried to convey to the FBI that they were not dealing with terrorists, but with believers holding an apocalyptic worldview—were ignored. Professors Philip Arnold and James Tabor, specialists in biblical texts, managed to establish contact with Koresh. They understood that his theology was complex but logical within its own system. They explained to the FBI that direct coercive pressure would be perceived by the Davidians as the fulfillment of biblical prophecies about the persecution of the righteous by "Babylon" (i.e., the authorities), which would only strengthen their resolve. They suggested engaging in dialogue in theological terms, exercising patience, and giving Koresh the opportunity to "save face" before his followers. Their advice was rejected as "pandering to a cult."

While negotiations were ongoing, the FBI's tactical command launched a campaign of intense psychological pressure against the besieged, including children:

Sleep deprivation: At night, the compound was flooded with light from powerful searchlights.

Acoustic pressure: Deafening music (Nancy Sinatra songs, Tibetan chants) was broadcast around the clock through huge speakers, along with

sounds most painful to the human ear—the screams of rabbits being slaughtered.

Show of force: Tanks and armored vehicles crushed the Davidians' vehicles and outbuildings, driving up to the compound itself to create a constant sense of imminent assault.

The absurdity of the situation reached its peak when, according to press reports, the FBI discussed consulting with Russian researcher Igor Smirnov (biographical source identify him as the son of Viktor Abakumov, former head of SMERSH). Smirnov was the developer of "psychocorrection" and subliminal influence methods. He proposed a truly diabolical plan: to record the voices of the relatives of those under siege with subliminal commands encoded in them ("Come out," "Surrender") and broadcast them. For Koresh himself, they planned to record the "voice of God," commanding him to surrender.

According to Newsweek and Wired, the FBI rejected this plan: Smirnov could not guarantee the outcome and warned that the effect could be unpredictable and even provoke violence. The very fact that American agencies were even considering the use of covert suggestion techniques against their own citizens appeared to critics as a symptom of desperat**ion**—and a moral shift fueled by what many described as "cult panic."

The 51-day siege revealed a frightening truth: under the influence of anti-cult propaganda, law enforcement agencies stopped seeing the people on the ranch as citizens whose rights they were sworn to protect. They saw them as "cultists"—dehumanized enemies against whom any methods were permissible. Negotiations were sabotaged, and peaceful initiatives rejected. Every day of the siege, every act of psychological pressure, made the tragic ending increasingly inevitable. The machine of violence, set in motion by this logic of dehumanization, moved inexorably toward its goal.

Chapter 8. Judgment Day: The Assault and the Inferno

April 19, 1993. The 51st day of the siege. At dawn, the roar of tank engines echoed across the Texas prairie. The final act of the tragedy had begun. The decision to launch the assault was made by U.S. Attorney General Janet Reno, based on an FBI report that once again invoked the risk to children—including then-unconfirmed claims of ongoing abuse and "unbearable conditions" inside the compound. Reno later publicly cited the safety of the children as a primary motive, even though a Congressional report later emphasized that there was no reliable data suggesting any "deterioration" of conditions or direct evidence of ongoing abuse between February 28 and April 19.

The operation was framed to the public as a humanitarian mission to "rescue the children." To critics, however, it appeared that the language of "rescue" was merely a pretext for a radical use-of-force solution.

6:00 a.m. Combat Engineering Vehicles (CEVs)—armored vehicles equipped with telescoping booms for breaching walls and gas delivery systems—began methodically smashing the walls of the wooden structure. Through these breaches, massive quantities of CS tear gas were pumped into the rooms. Officially, the goal was to force the occupants out. After the fire, gas masks and protective suits were indeed found among the ruins, suggesting the community may have had some protection. However, children—and especially infants—were the most vulnerable; specialized protection for them is rare, and there is no evidence that those inside possessed any. In an enclosed space, CS gas can be lethal, particularly for children, as it causes pulmonary edema and suffocation. Thus, the mission to "rescue the children" began with a method that inherently placed them at even greater risk.

The tanks did more than just punch holes. As the operation progressed, CEVs were used for what officials described as "deconstruction." The Congressional report noted that after multiple strikes by the CEVs, a section

of the rear roof collapsed. A Department of Justice (DOJ) report also recorded that some victims died not only from fire and smoke: several were found crushed during the collapse or in the bunker (effectively "buried alive," death by suffocation).

At approximately 12:07 p.m., fires broke out almost simultaneously in three different sections of the building. The winds sweeping across the plain that day quickly fanned the flames. The wooden structure turned into a giant funeral pyre.

The official version, promulgated by authorities and later upheld by official investigations, stated that the fire originated from several simultaneous points and was deliberately set from within. While survivors and critics challenged these findings, arguing over the causal link between the tactical assault, the gas delivery, and the ignition, official probes concluded that it had been an act of arson by the occupants.

However, facts gathered from independent investigations, survivor testimonies, and surveillance footage (including the highly controversial FLIR recordings) suggest a more complicated picture:

The Cause of the Fire

The government maintained that the Davidians set the fire themselves. The FLIR (Forward Looking Infrared) tapes do show dozens of "flashes," some near the tactical vehicles at the rear of the complex; in the 1990s, independent experts interpreted these as possible gunfire. However, Special Counsel John Danforth, based on field tests, concluded these "flashes" were merely sunlight reflections from debris ("glints") and that no government gunfire was directed at the compound on April 19.

Pyrotechnic Grenades

A separate issue involves pyrotechnic tear-gas rounds. The Danforth report confirmed that the FBI did use them and that this fact was not immediately disclosed, though the report ultimately concluded these rounds did not start the fire or accelerate its spread.

Simultaneous Ignition

Conversely, official reports cite the near-simultaneous outbreak of fire at multiple points—along with traces of accelerants—as evidence of a coordinated suicide-arson plan.

Obstructing Firefighters

When the building caught fire, fire trucks stationed nearby were ready to intervene. However, they were held back. The FBI tactical commander refused to let them approach, citing the risk of "incoming gunfire" from the building. The Danforth report notes that a rapid approach was deemed impossible, and intercepted audio included remarks that the fire department "would not be able to get close." Precious time was lost.

Execution of Fugitives?

The most harrowing allegations involve Davidians attempting to flee the flames. Some survivors claimed that FBI agents opened fire on those trying to escape the burning building. Authorities have categorically denied these allegations.

That day, 76 people perished in the fire and smoke. Among them were more than 20 children (estimates vary between 20 and 28; 25 is the most frequently cited figure), including infants as young as eight months old. The official narrative of a "mass suicide" allowed the authorities to absolve themselves of responsibility. The victims were branded the perpetrators. The "Roman formula" worked perfectly: the enemy was created, isolated, and destroyed.

The consequences of this slaughter were catastrophic for America. Trust in the government and law enforcement eroded dramatically. Waco became a rallying cry for anti-government and far-right groups, who saw the FBI's actions as confirmation of their worst fears regarding a "tyrannical government."

Exactly two years later, on April 19, 1995, former U.S. Army veteran Timothy McVeigh bombed the Alfred P. Murrah Federal Building in Oklahoma

City, killing 168 people (including 19 children). McVeigh stated his attack was an act of retribution for the government's actions, specifically citing Waco. Thus, the lies sown by anti-cultists bore bloody fruit, fueling a new cycle of violence and terror.

The Waco tragedy was not merely a mistake or a tragic accident. It was a decision that led to mass death, made possible by a calculated campaign of dehumanization. It was an exemplary execution that showed the world what a "web of lies" can achieve when it captures and directs the machinery of the state. As long as the architects of this rhetoric—those who taught society to see believers as a "cult" rather than human beings, and those who commodified this panic—remain unpunished, there is no guarantee that Waco will not happen again. In a different place, with different people, but following the exact same script.

Part IV. On the Trail of a Conspiracy: The Historical Roots of Hatred

My investigative instincts told me that to understand how to defeat the monster, I needed to find its lair and trace its bloody trail back to its very source. I had to find the "patient zero" of this ideological plague.

I immersed myself in the archives, digging deeper than ever before. The threads stretching from modern anti-cult organizations led me from Russia to Europe, from Europe to Weimar-era Germany, and finally to the darkest years of the twentieth century. There, in dusty folders and yellowed reports from the Weimar Republic, I found what I was looking for. What I discovered was more terrifying than anything I could have imagined. I realized that we are not dealing with just a group of hateful individuals. We are dealing with the direct heirs of Nazism—an ideology that did not die in 1945 but merely

went underground, changed its façade, and continued its war against humanity.

Chapter 9. The Mentors of the Nazis: The “Apologetics Center”

I expected to find stories of church disputes and theological debates that had devolved into enmity. But I found something else entirely. I found evidence that the technology of persecution—which the world often associates with Hitler—was developed, refined, and passed on to the Nazis by an anti-cult structure.

In 1921, in a Germany torn apart by the aftermath of World War I and the humiliation of the Treaty of Versailles, the Apologetische Zentrale (Apologetic Center, abbreviated AC) was established. At first glance, its goals appeared quite respectable: to observe and document the new religious, philosophical, and secular movements flourishing in the chaotic atmosphere of the Weimar Republic, and to combat “worldview competition” (including the Freidenker, or freethinkers). But behind this respectable façade lay a structure whose methods were more akin to the Inquisition than to theological discourse.

The center's staff began gathering information. They created extensive card indexes on all "undesirable" groups: from Theosophists and Anthroposophists to Reform Jewish communities and even secular interest clubs. They delivered lectures and published exposé pamphlets, systematically shaping the image of "the enemy" in the public mind. Their primary weapon was the same as that used by their successors decades later: labeling. Any dissent was declared a threat to the nation and to the “spiritual health” of the people.

Everything fell into place in 1933, the year Hitler rose to power, when Pastor Walter Künneth took over as head of the Apologetic Center. This was no coincidence. Künneth was a virulent and committed anti-Semite and

nationalist. He saw the Nazi regime as the ideal ally for implementing his plans to “purify” Germany. The Nazis, in turn, found an invaluable resource in Künneth and his center.

I discovered documents that sent chills down my spine. Among them was a letter from Künneth himself describing his collaboration with the state structures of the Third Reich. He proudly reported to church leadership:

"The Gestapo has shown great interest in the Apologetic Center's sect archives, as well as in our work combating freethinking, Marxism, and Bolshevism. The Gestapo has expressed its desire to collaborate with the Apologetic Center in the future in combating illegal freethinking. The exchange of materials between the Gestapo and the Apologetic Center has already begun."

The Apologetic Center handed over its entire “technological toolkit” to the Gestapo and Goebbels’s Ministry of Propaganda:

Ready-made Enemy Lists: Decades of files on religious minorities, including Jewish communities, became a blueprint for the Nazis’ future arrests and deportations.

Methods of Discreditation: Information-warfare techniques, honed on so-called "sectarians," were easily transferred to Jews, Gypsies, and political opponents.

Ideological Justification: Künneth and his associates provided the Nazi regime with theological justification for persecution. They argued that the persecution of “enemies of faith and nation” was not merely a political necessity but the sacred duty of every true German and Christian.

It was the Apologetic Center that stood at the origins of the persecution of Jehovah’s Witnesses. Long before Jews were forced to wear yellow stars, the Bible Students (Bibelforscher, as they were then known) were already branded as “heretics” and “American agents.”

Beginning in 1933, they were sent en masse to concentration camps, where a special badge—a purple triangle—was sewn onto their uniforms.

This became the first systematic mass labeling of an entire group on religious grounds in Nazi Germany. The method was first tested on “sectarians,” found effective, and later, in 1941, applied to Jews in the form of the yellow star.

I realized that I had found the missing link. Nazism did not arise in a vacuum. Its most cruel and inhuman features were nurtured in the offices of the Apologetic Center. Künneth and his circle turned a marginal National Socialist movement into a machine of total persecution. They gave Hitler more than just power—they gave him the technology of hatred and the moral sanction to use it.

As I realized this, an even more disturbing question emerged: If this technology was created before the Nazis, did it survive them? What happened to these people—and to these ideas—after 1945?

The answer to that question became the key to my entire book.

Chapter 10. The Legacy of the Fourth Reich: From Haack to Dvorkin

After the defeat of Nazism, the world vowed, “Never again.” The Allies held the Nuremberg Trials, condemning the leaders of the Third Reich. It seemed that the ideology of hatred had been uprooted and burned in the furnaces of history. But this was only an illusion. While the world was judging soldiers and politicians, the true architects of genocide — the ideologues and engineers of hatred — not only escaped punishment, but also ensured that their cause would live on.

My investigation led me to a shocking discovery: the key figure, Pastor Walter Künneth, the ideological force behind the church’s collaboration with the Gestapo, was never convicted. On the contrary, after the war his career advanced. In 1946, when the smoke over the ruins of the Reichstag had not

yet cleared, Künneth became an honorary professor of theology in Erlangen. He was honored, respected, and consulted. The man who handed the Nazis lists that would serve the concentration camp system lived to a ripe old age, surrounded by honor.

This was not merely a failure of justice. It was the deliberate preservation of the virus. Künneth did not sit idle. He trained disciples. And the most diligent, the most loyal to his cause, was another Protestant pastor: Friedrich-Wilhelm Haack.

Haack was the missing link that allowed the Nazi technology of persecution to survive denazification and be reborn in a new, democratic Germany. In 1965, he became head of the Working Group on Religion and Worldview (*Arbeitsgemeinschaft für Religions- und Weltanschauungsfragen*). It was an unmistakable signal: “We continue.”

Haack, like his teacher Künneth, returned to familiar work: compiling blacklists of new religious movements. At his initiative, official lists of “sects” were published in Bavaria in the 1990s, providing the basis for widespread discrimination against their followers. The methods were the same: compiling dossiers, stigmatizing groups through the media, and conducting “educational work” with officials, courts, and police.

The baton had been refined and passed on.

The link between Künneth’s school and this new phase was Johannes Aagaard, a figure through whom German anti-cult methodology gained further reach and institutional form. It was through him that the experience of the “Apologetic Center” moved beyond Germany, preserving both its ideology and its tools. Unlike his predecessors, he operated under new conditions — at the intersection of church, state, and the emerging transnational anti-cult network Dialog Center. It was Aagaard who worked to institutionalize this methodology: he built horizontal and vertical ties among anti-cult activists, church structures, and state agencies, transforming a fragmented “fight against sects” into a managed system.

In the early 1990s, Aagaard came to Russia — a country that had just emerged from Soviet control and possessed neither legal nor intellectual immunity to such technologies. It was there that he met Alexander Dvorkin, who at the time was only beginning to establish himself as a “cult expert” and was looking for ready-made models, tools, and legitimacy. This meeting was not an accidental episode, but a point of methodological transfer.

After his personal contact with Aagaard, Dvorkin went to Germany, where he systematically studied anti-cult practice in its applied form. This was not a matter of religious theory or theological polemics, but of specific techniques: compiling blacklists, manufacturing the image of an enemy, stigmatization through the media, dehumanization of believers, work with officials, courts, and law-enforcement bodies, and the creation of an atmosphere of fear and social isolation. In essence, these were tools of controlled pressure, making it possible to construct a quasi-totalitarian regime under the guise of “protecting society.”

It was through Johannes Aagaard that this technology was not merely transmitted, but methodically structured and prepared for export. When Dvorkin returned to Russia from his teacher in 1993, he brought back not isolated borrowings, but a complete, well-developed model — a product of the German anti-cult school, adapted to Russian reality and implemented as a norm.

In 1993 — a symbolic year, the year of the tragedy at Waco — Dvorkin founded in Moscow the Saint Irenaeus of Lyons Center for Religious Studies (later the core of RACIRS). And when I placed side by side the reports on the activities of Künneth’s center in the 1930s and the reports on the activities of Dvorkin’s center in the 2000s, I caught my breath. The resemblance was not merely striking. It was a copy. A carbon copy.

Compilation of lists: Like the “Apologetic Center” working for the Gestapo, Dvorkin’s RACIRS compiles and publishes lists of “totalitarian sects” and “destructive cults.” These lists include not only religious groups, but also public organizations, educational projects, psychological training programs,

and even commercial companies. These lists become a direct guide to action for the Russian security services.

Work with the authorities: Like Künneth, who lectured SS officers, Dvorkin and his anti-cult followers conduct “seminars” and “advanced training courses” for personnel from the FSB, the Ministry of Internal Affairs, the prosecutor’s office, and the judiciary. They teach law-enforcement and security officials their terminology and methods, in effect programming the state apparatus to persecute citizens.

Identical rhetoric: Dvorkin’s language is, in effect, a direct translation of Künneth’s language into modern Russian. Undesirable groups are described as “a cancerous tumor on the body of society,” “parasites,” and “a threat to national security.” This is the same dehumanization that preceded the Holocaust.

The chain of continuity became obvious and unbroken. It was a direct ideological relay of hatred, passed from hand to hand across a century:

Walter Künneth (the teacher of the Nazis) → Friedrich-Wilhelm Haack and Johannes Aagaard (the custodians of the legacy) → Alexander Dvorkin (the importer into Russia).

The conclusion I came to was simple and terrifying. Modern Russian anti-cultism is not a homegrown phenomenon. It is the continuation of ideas that were once embodied in Nazism. It is a form of the rehabilitation of Nazism — its continuation under the new, respectable banner of “fighting sects.”

When Jehovah’s Witnesses are put on trial in Russia today using expert reports written in rhetoric copied from Dvorkin, this is an echo of the trials that took place in Germany in the 1930s. When German authorities mark Scientology-related files with the letter “S,” they are continuing Künneth’s legacy. Anti-cultism is not merely intolerance. It is the Fourth Reich in its informational, hybrid form. It does not build gas chambers — at least not yet. It acts more subtly. It compels the state to do its dirty work with its own

hands, destroying itself from within and undermining the foundations of law and democracy.

And when I realized this, I understood that my investigation was not merely about individual groups or isolated tragedies. It was about the survival of the free world itself. Because the virus that was not destroyed in 1945 now threatens to become a pandemic. And its principal breeding ground lies where one would least expect to find it — in Russia, the country that paid the highest price for defeating Nazism.

Part V. Hybrid Fascism: The Virus of Hatred as a Global Threat

My investigation began in the ashes of Waco and led me to the archives of the Third Reich. I followed the bloody trail left by those I initially considered mere fanatics, and later recognized as skilled manipulators. Now, at the end of this journey, I see the full picture. The truth is simpler — and yet immeasurably more terrifying — than I could have imagined.

We are not dealing with a series of tragic mistakes, the activities of disparate hate groups, or even merely the legacy of Nazism. We are facing its direct reincarnation.

This is a global, well-coordinated, and self-reproducing system that I call hybrid fascism.

It is the Fourth Reich — one that does not wear swastikas or march in black uniforms. It operates more quietly, infiltrating state institutions under the guise of “expert councils,” speaking through the voices of respectable officials and journalists. It builds its concentration camps not with barbed wire, but with lies, fear, and distorted laws.

I will weave together all the threads of this investigation — the technology of labeling, the manufacture of victims, the manipulation of the state, and the Nazi pedigree — to demonstrate that modern anti-cultism represents the most sophisticated and dangerous form of neo-fascism.

Its goal is not merely the destruction of marginalized groups; its goal is the dismantling of democracy from within and the establishment of a new totalitarian order based on total control and state-sanctioned hatred.

This is the end of the investigation — but only the beginning of the struggle.

The enemy we thought we defeated in 1945 has returned.

And it is knocking on each of our doors.

Chapter 11. The Synthesis of Horror: Anatomy of the Global Network

The anti-cult mechanisms we have witnessed are not isolated tactical maneuvers. They are the organs of a single living organism — a deadly system operating according to a consistent algorithm.

Let us examine this machinery of persecution in action by synthesizing everything we have learned.

The Three-Step Algorithm of Destruction

Step One: Target Selection and Labeling.

The network designates an enemy — any group that stands out, whether religious, philosophical, ethnic, or even commercial. The primary criterion is otherness.

The target is then branded with a label — a weapon of mass destruction. Today’s terms "totalitarian sect" and "destructive cult" are the direct descendants of the Nazi "yellow star" and the purple triangle. They do not describe reality; they construct it. They instantly dehumanize the target, placing it outside the boundaries of law and morality. A person marked with such a stigma ceases to be a citizen with rights. They become an object of "sanitary treatment."

Step two: Creating a “Moral License.”

To justify the coming violence, a pretext is needed. An “apostate” is brought onto the stage—a key witness whose story, steeped in personal resentment and edited by anti-cult “producers,” becomes the moral justification for aggression. It does not matter whether the story is a lie, an exaggeration, or the result of blackmail, as in the *Lisieux* case. Their tears and “suffering” grant society and the authorities a kind of moral absolution. Persecution now appears not as aggression but as “protecting victims” and “restoring justice.”

Step three: Seizure of the State Apparatus.

Using the manufactured image of the enemy and the testimony of fabricated victims, the network takes control of state institutions. The tragedy at Waco is a clear example of such a takeover. “Experts” like Rick Ross, armed with falsehoods, become key advisers to law enforcement agencies. They paralyze professional judgment, replacing protocols and common sense with ideological dogma. Institutions created to protect citizens are transformed into a punitive apparatus carrying out the agenda of the network of lies. They become borrowed hands through which violence is carried out.

Ideological foundation: Nazi DNA. And finally, we have reached the roots. This technology was not invented today. It is a direct legacy of Pastor Walter Künneth’s “Apologetics Center,” which in the 1930s passed its methods to the Gestapo, becoming, in essence, the intellectual godfather of the Holocaust. This ideology did not die; it was carefully preserved by

disciples such as Friedrich-Wilhelm Haack and Johannes Aagaard, and later imported into Russia by Alexander Dvorkin.

Now the picture is clear. Modern anti-cultism is not a movement. It is a franchise. A global franchise for the production of hatred, based on Nazi technological blueprints.

Elements of the System	**Historical Prototype (Nazi Germany)**	**Contemporary Implementation (Anti-Cult Network)**
Ideological Center	Pastor Künneth’s Apologetics Center	RACIRS (Dvorkin), FECRIS (France), and others
Labeling Weapons	Yellow Star (Jews), Purple Triangle (Jehovah's Witnesses)	Labels "sect," "cult," "extremist organization"
Legitimization	Stories about "ritual murders," "global conspiracy"	Stories from "former members" about "brainwashing" and "abuse"
Enforcers	Gestapo, SS (instructed by Künneth)	FSB, Ministry of Internal Affairs, FBI (instructed by Dvorkin, Ross)
Outcome	Holocaust, concentration camps	Bans on organizations (Jehovah’s Witnesses), genocide (Falun Gong in China), mass killing (Waco)

This is not just an analogy. It is a direct line of succession. The network operates globally, but its signature is the same everywhere.

In Russia, Dvorkin advises the FSB and the Ministry of Internal Affairs(MVD), leading to torture and prison sentences for believers.

In the United States, Rick Ross advised the FBI, which contributed to the burning of children at Mount Carmel.

In China, the Communist Party, using the same rhetoric about “heretical teachings,” has built a conveyor belt for forced organ harvesting from Falun Gong practitioners.

They have learned to be invisible.

They do not create their own assault squads. Why should they, when they can use the police?

They do not write their own laws. Why should they, when they can lobby for “anti-extremist” amendments and force parliament to do the dirty work?

They have created the perfect parasite — one that infiltrates the body of democracy and forces its own immune system to attack and destroy itself.

Chapter 12. The Fourth Reich 2.0: Neo-Fascism Under the Guise of "Public Safety"

The most dangerous deception of Hybrid Nazism lies in its disguise. It does not arrive promising world domination or racial superiority; it arrives with slogans of "security," "protecting children," and "preserving traditional values." It appeals to the deepest fears of the average citizen. Under the cover of this noble rhetoric, it systematically dismantles the foundations of a free society.

This is not a battle for souls; it is a battle for power. Religious minorities are not the target — they are the testing ground. They are the ideal testing ground for developing and perfecting technologies of total control that can later be deployed against anyone: political opposition, independent media, civil activists, or anyone who dares to think differently.

Here is how Hybrid Fascism erodes democracy from within, step by step:

1. The destruction of freedom of conscience

Freedom of conscience is the cornerstone of all liberties. It is not merely the right to believe or not; it is a person’s right to inner sovereignty—the right to define one's own values and meaning. Once the state assumes the authority to decide which beliefs are "correct" and which are "destructive," all other freedoms collapse like a house of cards.

If the state can enter your soul, it can do anything.

Anti-cultism provides the state with this master key.

Today they come for Jehovah’s Witnesses. Tomorrow they will come for those who read the "wrong" books. The day after tomorrow — for those who listen to the "wrong" music.

2. The erosion of the rule of law

Hybrid Nazism creates a parallel legal reality.

While the Constitution and the presumption of innocence apply to ordinary citizens, those labeled "sectarians" or "extremists" find themselves in a legal void. In this shadow system, anything becomes possible: warrantless wiretapping, home invasions under fabricated pretexts, torture-extracted "confessions," and sentences based on pseudoscientific "expert reports" written by professional ideologues of hatred.

Russia's "Yarovaya Law" is a striking example.

Passed under the pretext of combating terrorism, it has become the main weapon against peaceful believers. In trials against Jehovah’s

Witnesses, communal prayer, singing psalms, and reading the Bible are presented as evidence of “extremism.” This legal absurdity is becoming the norm, corroding the entire legal system like acid.

3. Corruption and demoralization of law enforcement

An honest officer or judge ordered to persecute peaceful citizens faces a devastating choice: carry out a criminal order and betray their conscience, or sacrifice their career.

The system systematically expels the honest and rewards cynics and careerists.

Law enforcement agencies are transformed from institutions of protection into instruments of repression. They become an isolated caste, hostile to the people they were meant to protect.

This is what we saw in Waco, where FBI agents—intoxicated by propaganda—were ready to burn children alive.

This is what we see in Russia today, where young FSB operatives build careers on fabricating cases against elderly women with Bibles in their hands.

4. Atomization and the destruction of social trust

Nazism always seeks to destroy horizontal ties between people. Anti-cultism is the perfect tool for this. It pits children against their parents, neighbors against neighbors. It creates an atmosphere of total suspicion.

Anyone whose views differ from the “norm” can be declared a “cultist,” and yesterday’s friends will turn away from them out of fear or conformity.

This divide-and-rule technology destroys the very fabric of society, turning it into a frightened, fragmented mass that is easy to control.

The goal of this comprehensive attack is the construction of a new type of society — a digital concentration camp, where every step is controlled and every form of dissent is punished.

China’s experience with its “social credit” system is no longer dystopian fiction — it is already reality.

A person with a low rating — for example, for practicing Falun Gong — may be unable to buy a plane ticket, obtain a loan, or enroll their child in a good school. They become a pariah — an outcast**.**

Anti-cultists are preparing the same future for us.

And the fight against "sects" is only the first pilot project for testing these technologies.

If we allow them to prevail on this testing ground, the entire world risks turning into a totalitarian society.

Chapter 13. The Judgment of History: A Call for a New Nuremberg

We are confronted with a crime against humanity that continues across time and space and requires an adequate legal response. After the end of World War II, the international community attempted to provide such a response through the Nuremberg Trials—an unprecedented act of international justice that led to the conviction of the leaders of the Nazi regime. However, it is now clear that this process was incomplete, because it did not encompass all those involved in these crimes.

The original Nuremberg Trials convicted those directly responsible for war crimes and crimes against humanity. Yet those who shaped the ideological foundations of these crimes—including religious and public figures who contributed to the spread of hatred and extremism—were not held accountable. The ideological leaders, who for years created the

conditions for genocide and other grave crimes, not only escaped punishment but continued their activities, passing their views on to new generations. This allowed the virus of hatred to survive, mutate, and emerge today as a renewed threat to the international community.

To prevent the recurrence of such catastrophes, a new international process is required—one that, unlike the trials of 1945, will aim not only to punish the guilty but also to prevent future crimes.

Categories to Be Addressed

The following categories of individuals and organizations must be held accountable:

1. **Ideologists and Propagandists**:

Those who disseminate the ideology of hatred and extremism, including so-called “experts” who produce pseudoscientific works aimed at discrediting certain groups of the population and who train law-enforcement agencies in methods of combating these groups. These individuals must bear responsibility for incitement to violence and violations of human rights.

2. **Government Officials and Politicians:**

Individuals who adopt discriminatory laws, issue repressive directives, deliver unjustified convictions, or authorize unlawful operations. They must be held accountable for abuse of power and violations of their obligations to citizens.

3. **Organizations Spreading Hatred:**

Organizations engaged in inciting interreligious and social hostility must be recognized as criminal organizations and their activities prohibited at the international level. Funding for such organizations must be terminated, and their archives must be made publicly accessible.

A Multi-Level Response

Such a process must operate at several levels:

- **At the Legal Level**: Using existing international mechanisms such as the European Court of Human Rights and the International Criminal Court to prosecute individuals involved in violence and discrimination. Introducing personal sanctions against ideologues of hatred and officials who facilitate their activities.

- **At the Political Level**: Developing and adopting an international convention condemning anti-religious and anti-social propaganda as a form of modern extremism and prohibiting state support for organizations engaged in spreading hatred.

- **At the Societal Level**: Launching a global campaign aimed at cleansing the information space of the language of hatred. Journalists and media platforms must bear responsibility for spreading false information that fuels hatred. Social networks and media platforms must cease serving as instruments of propaganda and ensure responsible content moderation.

Conclusion

This is not merely a struggle against specific individuals or organizations. It is a struggle to build a world in which the value of every human being is not determined by belonging to a particular group, where the right to freedom of thought and conscience is not treated as a crime, and where the state serves its citizens rather than oppressing them.

The Nuremberg Trials of 1945 judged the past. A new international tribunal must judge the present in order to save the future.

We have no right to make mistakes, because if we fail, there may be no one left to judge the next crimes against humanity.

Epilogue. The Thread Must Not Be Broken

It all started with smoke rising over the Texas plains. Driven by a journalist's instinct, I began my investigation, believing it concerned a single tragedy. I was wrong. I had stumbled upon a crime that has been unfolding for decades. The thread I pulled in Waco turned out to be Ariadne’s thread, leading me through a labyrinth of lies, violence, and historical amnesia. It led me to the very heart of darkness.

The "web of lies" is formidable, but its strength lies in our blindness. It thrives in the shadows of our ignorance and feeds upon our fear. Its primary weapon is the illusion of distance—the belief that this is happening somewhere far away, to someone else. It whispers that "sects" are merely a problem for eccentrics, and that persecution is reserved for the marginalized. This is a lie.

Every time we indifferently pass over the news of another "extremist" arrest; every time we nod in agreement as an "expert" decries "dangerous cults"; every time we allow the fear of someone different to drown out the voice of our conscience—we help the network weave its web. We become its unwitting accomplices.

I harbor no illusions. This book will not change the world overnight. The ideologues of hatred will label me a madman or an agent of the "sectarian lobby." The state machines they have mounted will attempt to ignore these words. But I know this: once spoken, the truth begins to live its own life. It is like light—even when it pierces through the tiniest crack, it destroys the deepest darkness.

The virus of Hybrid Nazism is lethal, but we possess a natural immunity. That immunity is critical thinking, empathy, and courage. It is the courage to ask uncomfortable questions. The courage not to take at face value the simple answers offered by those who claim to have easy solutions to complex problems. The courage to stand up for your neighbor, even if their beliefs or lifestyle seem strange to you.

Fighting this evil is not a task that can be delegated to politicians or judges. It is a personal responsibility for each of us. It is a daily choice: to succumb to fear or to extend a hand; to repeat a lie or to seek the truth.

Ariadne’s thread is now in your hands. Do not let it break. For it is this thread that determines the world we will inhabit tomorrow—a world where people can be burned for their beliefs, as in Waco, or a world where our most precious treasure is the freedom to be ourselves.